

SOME LATE

30

EPISTLES

To the BODY;

Writ from time to time, as the Spirit gave utterance :

Now published in the same.

WITH

A LAMNETATION in the Life, over all who have shrunk, or may shrink in this day and hour of great Tryal and Tribulation, *Inward* and *Outward*, that is, and is to be.

EPISTLE I.

Dear Friends, all who are of the Seed and Birth Immortal, know ye, remember ye that, know it, that this is, hath been, a *winnowing* hour, an hour of great darkness and temptation upon all, an hour of great rebuke : Dear Loves, all in the Love and Bowels of my Father I exhort, I charge, I beseech you all and every one of you, to sink down and be low and lowly, and meek and compassionate of heart, towards all the sons and daughters of men, even towards all, especially the household of Faith, most especially such as have been overtaken with any infirmity; in meekness and fear walk towards such, that they may be restored, recovered, not driven further off, remembering the *Bowels*, and *Compassions*, and tender Heart of

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Him

Him towards all and every one of you, who hath not taken occasion against you, but hath watched to be gracious, and to overcome the Evil with the Good. Dear Loves, be like-minded, that in your Fathers Spirit you may be found healers, restorers of breaches of Paths to dwell in. Remembring also, that it is the heart, the mind joyn'd to iniquity, against which the controversie, the indignation of the Almighty God is: and that he maketh not an offender for a word, an action, where the mind is not joyned to iniquity.

15th 1st. Month, 1663.

F. S.

EPISTLE II.

Let none be discouraged, let none be discouraged, Dear Loves let none be discouraged that sit not down by the way, making covenants, that wait to be delivered from, to be relieved from all yokes and bonds, whom nothing can satisfie but to be free indeed; Let none such be discouraged, for He will appear to your abundant consolation, will break thorow all the Clouds, rend all the Vailes, break all the Fetters and Bonds, not a hoof spared. Oh! Oh! Oh! the Day, the Day that hastens is at hand, even at the door, of joy and consolation, peace and gladness, quietness and confidence, the mouths of all gain-sayers stopt, to the sincere, single in heart; and the woe, and misery, the desolation, and anguish to the hollow-hearted Hypocrite.

F. S.

EPISTLE III.

I Have seen, I have seen, that it is not words, notions, definitions, comprehensions, opinions, that saves or damns; where in is the acceptation, the reprobation, the justification, the condemnation, but in the right or wrong Spirit, the mind joyned in Love with subject thereunto. I have also seen, That the mind joyned to the wrong Spirit, may own a found Form of Words, and

also



also the mind joyned to the right, may be under some Darkness, and mis-understanding in some things. This is felt and witnessed in this day; and this is also plainly traceable in the Scriptures of Truth: So the sum, the main of all to be minded, is, What spirit thou art born off, led by, possessed with, joyned to: for who are born of the Spirit, are led by the Spirit; and who are joyned to the Lord, are one Spirit. So all know what spirit you are of; for this is the tryal of this day, to try what spirit any are of: and this shall abundantly be manifested before this day be over; yea, every one are to mind, yea, all and every one, without exception of any, are to mind it; not so much what words, practices, they own, or have owned, as what spirit they are possessed with, joyned to, led by; I say, are presently possessed with; for what was yesterday, will not serve turn: and it is he or they, who endures to the end, receive the Crown; the things behind, are to be left behind: It is what spirit is presently in the dominion, is to be minded, to be eternally joyned to, not to go a whoring from the right Spirit. You are to have the right Spirit; and who have not the Spirit of Christ, are none of his; are possessed with the wrong spirit, are in the reprobate spirit, in the reprobation, in the rejected spirit, reprobated from the Life, the Spirit that makes all things manifest, and from which nothing, nor no spirit can be hid; and so brings the mind into openness, singleness, to stand in the presence, to be covered with the Life, the Justification, where the deeds are wrought in God, where there is no condemnation, in Christ Jesus; in Christ Jesus, in him covered with the Saviour; the Anointed one, the Anointing of God in Him, one Spirit with him, in him, in the justification of the Life, and so out of the condemnation, the reprobation; and such walk not after the Flesh, but after the Spirit, and there is no condemnation to such.

J. S.

EPISTLE IV.

Dear Friends all, remember, in the lowly, sober, meek, and humble mind, that *Moses*, even *Moses*, the chosen of God, with whom God spake face to face, the meekest man upon

the earth, sell; and where? at the waters of strife. Oh dear Lambs all! what have been my burdens, my lamentations, for these waters of strife? depth! depth! depth have been the provocations! I charge no man, I leave each to their own, only here, and fear, and consider; That *Moses*, even *Moses* the meekest man in his day upon the earth, sell, at the waters of strife, and so could not enter into the Land of rest, the promised Land, only saw it afar off.

26th 4th Month, 63.

J. S.

EPISTLE V.

OH Lambs and little Ones, blessed Flock of my Fathers fold! sing and joyce, and shout, shout for joy and gladness of heart, for the hour of your redemption; yea, the hour of your redemption is come; yea, the blessed hour of your redemption is come, in a way wonderful and glorious, beyond all that ever ye could have thought of, or conceived: Oh! eternal eternal, living Acknowledgements to the Life, the Power, the Redemption, the Redeemer, that hath done; and will do wonderfully, beyond all can be thought or conceived, in the behalf of his simple, single, harmless People, that have no help in the earth, but himself alone; therefore he is their Saviour and their Salvation, their Redeemer, and their Redemption, in Him they have no lack. Oh! the blessed day of God, who can declare it, who can witness it, who can sing forth his Praises, who can declare his Name sufficiently? He, even he alone, is all the Salvation and desire of his People. This is the Day of God, he is come, and his reward is with him; and all the Lambs and little Ones, are abundantly satisfied in him, in looking to him alone.

17th 5th Month, 63.

J. S.

EPISTLE VI.

THe Lord, the Lord, the God of *Jacob* lives and reigns; therefore fear you not, nor be discouraged you Lambs and little Ones, your Father lives and reigns, and doth in Heaven and Earth what he

he will : this is Salvation enough, this is deliverance enough to the single-heart. Oh dear Lambs, here dwell, here abide, look not out ; let your mind be stayed singly, stayed upon your Rock, and, What can-aile you, what can harm you ? what can you want while you are preserved faithful, obedient to, laid down in the Will ? Dear Lambs, look not out : that which looks out, is not to be delivered, is not to be preserved, is to dye,

And thus saith the Lord my God in me, *I will arise, I will arise as in Mount Perazim ; I will be wroth as in the Valley of Megiddon, I will bring forth my Work, my strange Work, and who shall let it ? I will work wonders, I will work wonders, I will work wonders in the behalf of my Lambs and People. I will deliver them, I will deliver them, I will deliver them, the whole, the whole Earth shall not hinder the deliverance : I will bring forth in behalf of my People whom I have chosen to magnifie my Name, in and by ; and will be avenged upon their Enemies with a sudden and a sore destruction ; their destruction cometh as a whirl-wind. The day, the hour, is at hand, wherein I will be magnified upon, over the Heathen that know not God.*

26th 5th Month, 63.

J. S.

EPISTLE VII.

DEAR and tenderly beloved Friends all, of the Seed and Birth Immortal, how do I travel, labour, travel in spirit under much heaviness, bowed down under the sight and feeling of what is, and is to come ; of which I have not been silent, the Life through me hath not : for what am I, but the poor contemptible vessel (and let me be so for ever saith my soul) through which it hath conveyed ? Oh ! Oh Friends ! the safety, the only safety, is each to their own, sink down there, still, still, out of all things, all appearances, all words, all considerations, all observations, covered with the Substance, with the patient, innocent, loving, tender, forbearing Life and Nature, the Tryal, the Tryal, the Tryal of this day, *Inward and Outward ; Inward, Inward*, is to bring all to this, to live *In*, and to the proper measure only, to know no man, nor nothing, but in this. Oh dear Loves ! I am to remember

ber you of it, you know it (though the simplicity hath received a bruise in many) this is the Unity, the bond of Peace, the Preservation, the Strength, the All, the Sum of all, each to be found in, to abide in their own ; and the Ministration of all is to testify to this, to minister to this, to witness to this, to lead to this, and not from it ; else their ministration is the ministration of Death, in so far : And therefore it deeply, greatly concerneth all, in the dread and fear of the living God, to watch, and be sober, and forbearing, in what they say or write, that in the measure of the Manifestation only, they do speak or write, wherein their safety also, will be to exercise forbearance, till they may not forbear : For Friends all, ye know it all of you, that are of the Seed and Birth Immortal, that there is a tendency in all words (in all manner of words, yea, in words as well spoken within as without, even spoken in the Eternal) to lead out : Therefore hear, and fear, and consider, and be low and lowly, and meek, and sober, is the Exhortation of the Life through me, to all of you, to sink down, and answer the Call, the Tryal, the Redemption, the Salvation, the glorious living Salvation of this day, wherein the blessing, and the glory of it lies (how bitter soever the appearance of it may be for the time) even that every one must come to their own, must stand in their own, to their own, the un-erring, certain, steady Path, each in their own particulars, here to dwell, here to abide for ever : here is the Unity, the Bond of Peace, here is stability and safety, yea, here, and here only.

J. S.

EPISTLE VIII.

DEAR Lambs all, the glory, the wonder of the deliverance of this day and hour, the wonderful and glorious deliverance of this day is hid, hid, shut up from the mind that looketh out, it is the mind in union with the will, laid down therein, passing through the sufferings *Inward*, *Inward*, and *Outward*, not enquiring, considering, or looking out, that hath, that hath the deliverance, that is in the deliverance, in the wonderful and glorious deliverance, that is out of all appearances, comes not with observation, to the eye

eye that is abroad, looks out. Dear Loves all, sink down and be still, and who do so, possess, witness, see the glorious, the wonderful deliverance of this day and hour, that is hid from the eye of all living in observations abroad in the many things, gazing and wondering, and hastening, and fretting, and vexing, disappointing, and disappointed, and perishing, despising the day of small things, even the Salvation that is in, and thorow the contemptible little small Seed, to all that are in union therewith, subject thereunto, every one in their particular measure, weaned, weaned, from all things else, neither ascending, nor descending; he who hath little, hath no lack; and he that hath most, nothing over; here is the preservation, here is the dominion, the redemption, the deliverance in this hour to be preserved sober, and single here, chaste to the measure of the Manifestation, of the Life in the particular; here to be preserved for ever, is deliverance, is Salvation enough to the single heart, as to their own particular: And in the behalf of all, that all may be brought hither, kept here, in the Unity, the Bond of Peace, the order preserved, every one standing and falling to his own Master, the Life, and the Life only in dominion, in and over all, Amen. *Hallelujah.*

10th 6th Month, 63.

F. S.

A LAMENTATION in the Life, over all who have shrunk, or may shrink in this day and hour of great Tryal and Tribulation, Inward and Outward, that is; and is to be.

OH Friends! what can preserve you, relieve you, restore you, but the Rock of Ages? what hath hindered, doth weaken, and brings you under, and will, but unbelief, and unfaithfulness there-through; your not giving up singly, your looking out, and letting in the reasoner, your not cleaving to the living God, the Measure of him manifested in you, sinking down to that, dying to, ceasing from all things else, looking to God alone, laying your account, reckoning no less than all to be given up, life and all, as it is, shall be called for, without reserving more or less; minding
nor

nor mattering no preservation, but to be preserved faithful, single; obedient in all things, to the end; faithful to the Light, the Measure, watching to and in that, and so preserved out of the backwardness, and out of the forwardness, led by the Spirit in all things; and who are not, shall not be; What can they do in this day and hour especially, but stumble and fall, be offended, be an offence? So there is no safety, there can be no safety out of the Path, the unerring certain Path, which is the Cross to the wisdom, willings, runnings, and spirit of this World, which is a Path beyond, out of the view of all appearances, reasonings, considerations, the vulturous eye reacheth not, and yet the least of the Kingdom know it, who are born of the Spirit, walk after, are led by the Spirit. Oh my burdens, my lamentations, my complaints, the floods of sorrows, that have passed over me upon this account, that this which is the one thing necessary, hath been, and is so little minded by many, I say, minded in power, singleness, simplicity, and truth, minded as the sum of all, to be chaste to the leadings, movings, openings, drawings of the Light, the particular Measure, to watch to this continually, not to fall short of it, not to out-run it. What maketh so unequal, unsteady, uncertain steps but this? forwardness to do things that may be forborn, and gender into weakness and confusion; and backwardness to do these things, cannot be forborn without offence, at home and abroad. >

11th 5th Month, 1663.

J. SWINTOUN.

THE END



